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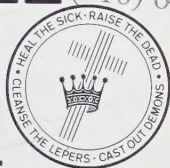
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"What I say unto you I say unto all. WATCH."—Jesus



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Christian Science Sentinel®

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“What I say unto you I say unto all, WATCH.” Jesus

Lasting friendship: a taste of heaven

BARBARA JUERGENS FOX

“This is my friend.”

What contentment this statement implies! It connotes affection, trust, sympathy, unselfishness. “A friend loveth at all times,”¹ we read in the Bible. Mary Baker Eddy, the Discoverer and Founder of Christian Science, says, “There are no greater miracles known to earth than perfection and an unbroken friendship.”²

Friendship has a special status among human relationships, partly because of its unlimited possibilities. Family members may be few. We usually can't choose our classmates and fellow workers. Marriage involves exclusivity in the sense of “forsaking all others,” as the traditional vows promise. But there are no barriers for friendship—not race, or age, or gender. A friend can be anyone we know well and are fond of. (He can even be a relative!)

What dimensions does Christian Science add to an understanding of friendship?

Affection, honesty, trust, happiness, sympathy, allegiance, are some of the characteristics of friendship. These are derived from God, divine Spirit—qualities we need to express in order to outgrow an unreal mortal sense of self and attain the demonstration of our spiritual identity. The increasing expression of these qualities is an indication of our progress in growing toward Spirit.

To form and maintain lasting friendships we need greater spiritual awareness. Affection for another hints at God's boundless love for man. Unselfed love is the highest reflection of God's love that we can share with others. And it sometimes has unexpected benefits.

Remember Job's series of afflictions? In the midst of his troubles his friends came to visit him. Long philosophical discussions took place, but there was no change in Job's condition as long as he thought only of himself. At last Job reached the stage where he could submit wholly to God and look outward, beyond his own needs. Then "the Lord turned the captivity of Job, when he prayed for his friends."³

Christ Jesus said, "Greater love hath no man than this, that a man lay down his life for his friends."⁴ He proved this both literally and figuratively. In order to demonstrate that divine Love is supreme, the only power, he allowed himself to be hung on a cross. His sacrifice and subsequent triumph over death, in proof of his teachings, finally convinced his disciples. They had protested that they were devoted to him, but under pressure they had more than once failed to give the loyal support their friendship—to say nothing of their discipleship—should have entailed. Jesus forgave them and loved them anyway, and his unselfed love helped them to become effective healers and teachers.

Christian Science calls upon us to lay down a false belief of life and intelligence in matter. We learn to see man as made in God's likeness. And we love. Humanly it's sometimes an effort. *Unselfed* love is a spontaneous, natural expression, which follows our



understanding of immortal man. Man can't be separated from Love. Knowing this, we can't stop loving or being loved. We are conscious of living and acting within Love's ever-presence.

Spiritual love is full of true joy. We can no more be separated from joy than from love. Humanly our joy increases in proportion to its reliance on spiritual foundations, rather than physical ones. Spirituality is the opposite of physicality and error.

Unselfed love expresses compassion. Mere sympathy, in the world's meaning, doesn't eliminate wrong and may tend to make it seem more real. The highest sense of love helps the sufferer see the unreality of evil and become aware of his God-given health. It not only comforts; it heals.

One of the things we count on in a friend is that he won't deceive us. Mutual trust is impossible without truthfulness. In friendship, affection can't be separated from integrity. This is a quality of Truth, of Principle.

A friend's trust in turn implies loyalty. But what would we do if a friend asked us to do something morally or legally wrong? How far does allegiance go? Would we be afraid of losing the friendship if we refused to go along? "If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which is as thine own soul, entice thee secretly, saying, Let us go and serve other gods . . . ; thou shalt not consent unto him, nor hearken unto him,"⁵ the Bible tells us. There is no excuse or necessity for abandoning moral, civil, or spiritual law, or for being disloyal to Principle. We can't lose anything real by maintaining our integrity. A true friend doesn't entice us into lawlessness, and we would be well rid of the companionship of a so-called friend who would do this.

Ideally, our refusal to go along with a dubious scheme would be backed with such unselfed love that the proposal would suddenly seem unattractive to all concerned and the situation would be healed. There could at least be a separation without bitterness, and the apparent void would more than likely be filled with more appropriate companionship.

Personal sense makes us worry about losing friends. Leaning on person instead of God is undependable. Christian Science teaches us the unreliability of this false trust. Mrs. Eddy

presents many arresting challenges to human belief. This one always makes me stop and think: "Would existence without personal friends be to you a blank?" She goes on: "Then the time will come when you will be solitary, left without sympathy; but this seeming vacuum is already filled with divine Love. When this hour of development comes, even if you cling to a sense of personal joys, spiritual Love will force you to accept what best promotes your growth."⁶

It's not *personality* that is truly important in a friendship (and this is why we can be a friend to all kinds of people). The vital element is spirituality. This doesn't move away, turn fickle, disappoint us. This is the basis for lasting friendships.

In Science, in our true immortal being, we are spiritual—harmoniously reflecting divine Love, infinite Mind. We exist in an atmosphere of spiritual bliss. We are not mortal persons but immortal ideas. This spiritual reality is here to be seen and felt, and true friendship provides a transparency for the unchanging love of God—one Mind, one universal Love.

¹ Prov. 17:17; ² *Retrospection and Introspection*, p. 80; ³ Job 42:10; ⁴ John 15:13; ⁵ Deut. 13:6, 8; ⁶ *Science and Health with Key to the Scriptures*, p. 266.

Relating to someone who is not a Christian Scientist

"Some of my best friends are . . ."

THOMAS ALAN WALDMAN

Taken at face value, the above disclaimer would seem to agree with Mrs. Eddy's statement: "All of God's creatures, moving in the harmony of Science, are harmless, useful, indestructible."¹ And, as such, easy to love. Yet, isn't it a fact that most often "some of my best friends are . . ." only thinly veils unhealed fear or prejudice against some group the speaker senses he ought to

like but really doesn't. If some of my best friends really are Jews or blacks or WASPs or women or visitors from Saturn, I would see them not so much as members of an ethnic or sexual group, but as dear individuals, wouldn't I? But in this age of instant analysis and instant replay, people often find it convenient mentally to label, file, and discount those unlike themselves. We may be tempted to feel it takes a great deal of effort to get to know people and even more to see each of them as the spiritual likeness of God.

And so we fall into the we/they trap.

"Not me," you say. "I'm a Christian Scientist, and Mrs. Eddy says, 'A genuine Christian Scientist loves Protestant and Catholic, D.D. and M.D.,—loves all who love God, good; and he loves his enemies.'"²

But who is a genuine Christian Scientist?

"Why that's easy," you may say. "Everyone who is putting into practice in his/her daily life every stipulation of the Tenets of Christian Science."³

Of course, by that standard, who really is a Christian Scientist? Whenever we fall short of living the Tenets, aren't we also "non-Scientists"? So in trying to better relate to those who are not Scientists, we aren't just talking about those people who smoke and drink or perhaps have never heard of Christian Science, but about you and me, too—all of us unascended humans, working out our salvation as fellow passengers here on Spaceship Earth.

Walking up New York City's Sixth Avenue, one is confronted face to face with differences in life style, age, height, gender, pigmentation. But this same crowd seen from the top of Radio City looks homogeneous. Have they suddenly changed? No, we've just perceived them geographically from a higher viewpoint.

And in relating successfully to our fellowman, we can take a spiritually elevated viewpoint. We see him/her and ourselves less and less as unascended mortals and begin to elevate our spiritual view until we approach the vantage point of the Apostle, "where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all."⁴ Then we are prey neither to the holier-than-

thou sin of the cynical Pharisee, nor to the sentimental sympathy of the tenderhearted fool.

Realizing that we're all in this human learning experience together, not as haves and have-nots, makes it easy to see that we all really want the same thing—good. Each person's definition of good, of course, will be different—some very different—but who doesn't feel the need for a rational basis on which he can conduct his life, make judgments and decisions? Christian Science provides just such a basis: the law of God, good, practiced by Christ Jesus and now made practicable to this age through the lifework of Mrs. Eddy.

But how does one share this way of life with others? Let me tell you a true Tale of Two Sisters. The older was a bright, beautiful brunette, a senior in college. Like many of her peers, she had investigated the occult and several eastern religions in her search for a meaning, a basis, to her life. She became deeply interested in an ancient Oriental fortunetelling practice.

She found it fascinating. But her personal life was in disarray, and she suffered from constant headaches. She had become fast friends with a freshman ("freshwoman"?) who was also bright and fun-loving but who seemed to have an added dimension. She was handling the many stresses of first-year college life with an inner peace the senior yearned to find for herself. She was sure this peace had a deeper basis than her young friend's abstinence from smoking tobacco or pot, her not drinking or popping pills the way the rest of her friends did. Religious conviction seemed a factor, since the freshman made a practice of getting herself into town Sunday mornings to attend Sunday School and Wednesday evenings for regular meetings of her church. However, she neither imposed her standards on others, nor offered unasked-for advice. She just went about doing her own thing and, when the need arose, putting herself out to help others in a quiet, unassuming way. During one severe siege of headache and confusion the senior found herself offering her friend a book on the philosophy she was fascinated with—sharing, in a way, her own current interest. The freshman graciously accepted the book and then felt free to offer her friend a copy



of the book she studied daily, *Science and Health* by Mrs. Eddy. The logic of the Christian Science textbook was so evident to the searching senior that she soon lost all interest in the fortune-telling approach. As she studied this book, her life became more orderly and not surprisingly her headaches vanished. As a result, she couldn't have cared less that her friend never bothered to read her Oriental book.

At the senior's graduation the two girls' families had lunch together. The senior's teen-age sister, who was bent on a career rather than college, wanted to know about the source of her older sister's changed attitude toward life, her serenity and joy. And during the meal, the father of the student of Christian Science answered the younger sister's questions. He explained, from personal experience, that Christian Science is a way of life both demanding and rewarding, that it is not merely an alternative to medicine or a positive thinking, mind-over-matter, self-help scheme but a discipline that brings moral regeneration and spiritual growth. He shared with her his healing of tuberculosis, protection from danger, and God-directed activity that provided adequate supply. But in relating these experiences, he emphasized the steady progress Godward and the laying off of unlovely traits of character that were the principal blessings.

Four years after this graduation day luncheon the older sister began class instruction in Christian Science, unaware that a continent away, on the very same day, her younger sister was also starting class instruction. And by endeavoring to live what they are learning, the two sisters have introduced others to the regenerating power that has so changed their lives.

In communicating with those whose beliefs differ from ours, no blessing ever comes from condescending to admit, "In the eyes of God, I am no better than my inferior." Neither is there any healing in boasting, "Why, I'm as good as . . ." (name your own out-of-reach success symbol). That's the old we/they trap. So where does the blessing come from? Christ Jesus gives the answer in two words: "Our Father."

Relating to people unfamiliar with or antagonistic toward Christian Science begins and ends



with that. Just make sure that your “O” in “Our” Father is a circle large enough to include everyone you know (and everybody you don’t know). And, oh yes, leave a little room in there for yourself, too. Then instead of “some of my best friends are,” you’ll be consorting with the qualities Mrs. Eddy claimed for “all of God’s creatures”

¹ *Science and Health*, p. 514; ² *The First Church of Christ, Scientist, and Miscellany*, p. 4; ³ See *Science and Health*, p. 497 or the *Christian Science Quarterly*, p. 6; ⁴ Col. 3:11.

Growing up black

NATHANIEL A. HANDY, JR.

Growing up can often be quite painful. For me it was complicated by being black in a largely white community. Most of the time the combination of the two drove me to insecurity. I was a wallflower. I’d never exert myself or speak up or dare to be visible. Besides being gangly and suffering from most teen-age relationship problems, I felt people wouldn’t judge me on the basis of *me*. They saw me first as black, which often put me in a painfully difficult position. Then they’d see me as a teen, which was bad enough by itself.

I finally made it through my teens, but I was still black, and the problems associated with it grew closer to me and more disturbing. No matter what I did or how I dressed or talked, people always categorized me as different—not different good, but different bad. I desperately wanted to be thought of as equal, and by now I wasn’t quite sure that I was. It took a while to figure out that I was.

Later I realized I couldn’t seek equality until I truly believed and understood myself to be equal—and already I’d found being equal to white people was an arbitrary goal. After all, some of them weren’t



particularly good. I needed something more concrete to identify with.

Even though I was raised as a Christian Scientist and had a sound Sunday School background, it took me a while to apply Christian Science to this situation. I'd used it to heal sickness and physical hurts, but not to heal my concept of myself.

My decision to dive into the study of Christian Science brought bitter disappointment at first. I thought Mrs. Eddy had next to nothing to say about blacks. At that time I didn't see the guidance or information in her works explaining how blacks, Hispanics, or other minorities fit into her movement. I felt the way she describes man in her book *Science and Health* was for whites. Her writings didn't seem to include any condemnation of those who discriminated against me, no justification for revenge. None of the various Christian Science periodicals seemed to offer the kind of solution I wanted for this agonizing problem.

Yet I knew that Christian Science must work. I'd had healings. I'd had Sunday School friends who didn't overlook my racial difference, but enjoyed me for my qualities. So I kept on reading *Science and Health*. I read again and again this statement about man: "Man is idea, the image, of Love; he is not physique. He is the compound idea of God, including all right ideas; the generic term for all that reflects God's image and likeness . . ." ¹ Finally it dawned on me that I must be an example of spiritual man. Somewhere in this idea of generic man I must have my place. I wasn't physique but the image of Love.

I really had to dig now. Things were just beginning to make sense. There was a feeling of adventure as I began to look at familiar passages with new understanding. There was hope. I read, I thought, I pondered, I prayed.

I realized one day that Christ Jesus and his disciples were, in a sense, a family. Fishermen and a tax collector were among his most dedicated adherents. Those who followed his teachings were diverse in culture, social status, and age. If this was true, then



it could be true for us now, too. I saw that I, as a black, could be part of that family of Jesus' followers and be just as precious, just as perceptive, as anyone else, because I had my place in God's family of man.

While I was reading the parable of the good Samaritan one day, a new perspective flashed on me. I'd always identified myself with the man who was robbed, beaten, and left lying on the road, bleeding. I'd always wanted someone to comfort and care for me. I'd wanted people to make room for me. But this time my viewpoint changed. I asked myself instead, "What can I do to care for and comfort my fellowman—even my white fellowman?" It occurred to me that I needed to initiate action, action born of Love, and that that action would bespeak and illustrate my recognition of man's unity with God, *my* unity with God and His creation. By taking the initiative in expressing active love I began to obey the two commandments Jesus considered basic: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind" and "Thou shalt love thy neighbour as thyself."² If I wanted to be thought of as equal, I knew I must first treat others as equal. And we are all equal yet unique, with one Father-Mother God, good, as our source of being.

With this new vision of myself and this readiness to obey Jesus' commands, I found identity, comfort, and security—equality. I found that Mrs. Eddy in her discussion of man talks about God's man, spiritual man, not mortals. I found man is not white, nor is he colorless; he expresses color, because, as Mrs. Eddy writes elsewhere in *Science and Health*, "Thought will finally be understood and seen in all form, substance, and color, but without material accompaniments."³

With the emphasis Christian Science places on the universal family of man, one would expect people of various races to have early been involved in the Christian Science movement. Quite recently I stumbled across a very satisfying bit of historical information in this regard. It helps to support anyone who may be thrashing out for himself this question of inclusion, of having "roots" in the Church of Christ, Scientist. Blacks have been active participants in our church since Mrs. Eddy's day and, in

fact, at least three of the Busy Bees, a group of children who raised money to help build the Original Edifice of The Mother Church more than eighty years ago, were black.

Mrs. Eddy never saw color as a barrier to or indicator of spiritual ability. God certainly recognizes no restriction on man's goodness. Since He doesn't, I won't. I'm free to understand and prove my equality. I love it and try to live it.

¹ *Science and Health*, p. 475; ² Matt. 22:37, 39; ³ *Science and Health*, p. 310.

Prayer: a parental responsibility

HELEN C. MOON

What to one parent might seem to be firm wisdom, might to another seem stern domination. What to one might seem to be a liberal respect for the child's individual rights might to somebody else seem like a loose-reined lack of guidance. How is a parent to know for sure what is wise or unwise in raising a family?

Through prayer we have an all-wise God to consult. Divine Love is infinite intelligence, the universal Mind that knows what it's doing and is ever present everywhere as an inexhaustible, infallible, unseen but tangible well of wisdom.

A merely personal sense of justice, responsibility, and wisdom is limited to the variants of the personality involved: personal heritage, education, and experience. Not very reliable guides! Christ Jesus said, "I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me."¹ Mrs. Eddy writes in *Science and Health*: "The Christ was the Spirit which Jesus implied in his own statements: 'I am the way, the

truth, and the life;’ ‘I and my Father are one.’ This Christ, or divinity of the man Jesus, was his divine nature, the godliness which animated him.”²

The Christ is the divinity of all individuality. The Christ relates us to the presence of God as universal Mind, intelligence, divine Love. Being our only real nature, this Christliness is presently available to everyone, through prayer.

Christian Science enables us to understand our relationship to divine Mind and our access to wisdom. Therefore, the parent who understands this Science can reach into the resources of God’s presence, can follow the guidance of the Christ.

What a comfort the Lord’s Prayer, with its spiritual interpretation in *Science and Health* is! It reads in part:

“Our Father which art in heaven,
Our Father-Mother God, all-harmonious,

Thy will be done in earth, as it is in heaven.
*Enable us to know,—as in heaven, so on earth,—God
is omnipotent, supreme.”*³

As a follower of Jesus, the parent can reflect the will of divine wisdom and be capable of knowing with precision what is wise in his dealings with his children.

A casual, flippant faith is not prayer. Prayer can sometimes be hard work. We need to know how to pray, what kind of God we are consulting, and what His rules are. And, as in all things, we must actually do what we know how to do.

Prayer exercises our knowledge of the spiritual facts of divine Science: that God, good, is All-in-all; that evil is literally an illusion, springing from ignorance of God; that man is the child of God—all of us, parents and children, the offspring

of Spirit in our real being; that we are not

corporeal, but unlimited and eternal spiritual identities existing in and of divine Mind, reflecting all the attributes of infinite intelligence and love.

The goal is to *accept* these



spiritual facts, to pray until a tangible conviction that they are true is consummated in our feelings. The result of this prayer is the joy of expressing to some degree the genuine wisdom and powerful, perfect love of God. In this state of consciousness, a parent will not unwittingly put himself in God's stead and dominate his children through personal opinion and theory. Nor will a parent blithely and superficially toss off: "God is Love," and yet fail to fulfill the parental mission of representing the divine Father-Mother in the children's upbringing.

Parents are charged with providing proper shelter, food, clothing, schooling, and so on. But the most important elements in parenthood are the thought-patterns of the parent. Our thoughts are the strongest influence in any relationship. The parents, then, must begin by fathering their own thoughts, providing for and protecting them with Truth and Love, and mothering their own feelings—nourishing, cleansing, and strengthening them with genuine wisdom and Love. Really active prayer will launder our loving, wash away resentment, sensuality, and fear. Scientific prayer activates godliness.

Probably one of the greatest gifts parents can give to a child is their understanding of and love for each other. Their mutual love and their affection for the children can reflect the perfect love of God. The parent may smilingly say, "Do as I say; don't do as I do!" In general, however, it is probable that young children will tend to think as we think and feel as we feel. And that at any age they will come to respect *our* respect for good and rejection of evil. This doesn't mean they will necessarily hold later the same political or social opinions we hold. But as we put Principle first—put universal, divine Love first—the child will be inclined to imitate our reverence for right.

Whether we are with our children personally or not, we can be prayerfully confident that they will always remain in the presence of the Father-Mother Mind. God is an infinite presence, ever embracing our children. We can see them as children of omnipresent Love,



chaperoned by the Christ—the godliness within them—and we can therefore exercise faith in the divine influence and its capacity to control and govern them.

Prayers are powerful influences upon both parent and child. If a parent really understands his own and his child's relationship to God—to the loving provision and protection of divine Mind—that parent is plagued with neither a personal sense of overresponsibility nor a personal sense of irresponsibility. The ninety-first Psalm reads in part: "Because thou hast made the Lord, which is my refuge, even the most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling. For he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone."⁴

The energy of God's love reaches us. We can thank God for taking care of us all—for fathering and mothering fathers and mothers as well as the children. We are all His little ones.

How can a parent know what to do? Trust God! We are enabled to know through His Christ and the angels of His presence, because our Father-Mother God loves us and our children—and *all!*

¹ John 5:30; ² *Science and Health*, p. 26; ³ *ibid.*, pp. 16-17; ⁴ Ps. 91:9-12.

Church relationships and the new commandment

RICHARD A. MATHER

The Bible is a fascinating handbook on relationships. It illustrates what Jews and Christians accept as divinely ordained standards of right relationships, both with God and with our fellowman.

Christ Jesus taught that the essential element in these rela-

tionships is love. So accurate was his analysis that he summarized the entire body of Jewish law in two "love commandments" (both of which can also be found in the Old Testament): "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. . . . Thou shalt love thy neighbour as thyself."¹

In John's Gospel we find another love commandment, this one dealing with the relationships among Jesus' followers. Jesus called it a "new commandment," but it is deeply rooted in the tradition of love for God and man. He said: "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another."² In addition to some of its more profound implications, this commandment is a fundamental rule for church activity and the relationships among church members. This standard of Christly love is essential in today's world. It is fundamental to solving the complex problems of the world.

In working to heal the world's needs individual understanding and spiritual growth are essential. But the church also has an indispensable role to play. From one point of view the church organization is a miniature version of society in which we learn to solve collective problems on the basis of Christian ideals. This serves as a model for all relationships and fits us spiritually and practically for undertaking an important mission of Christianity—the healing of the nations.

Part of Mrs. Eddy's definition of "Church" in the Glossary of the Christian Science textbook is stated in terms of this universal mission: "The Church is that institution, which affords proof of its utility and is found elevating the race, rousing the dormant understanding from material beliefs to the apprehension of spiritual ideas and the demonstration of divine Science, thereby casting out devils, or error, and healing the sick."³ This statement certainly challenges us to attain the highest standards in values and relationships.

But sometimes the radical demands of the Christ on human consciousness bring to the surface for destruction ugly elements that threaten the very stability of the church. It is important to

understand that these elements are not an actual part of individuals or of churches, but are “devils, or error,” which we can cast out with divine authority. We should come to the defense of our church as vigorously and readily as we would if a friend called with an urgent need for help.

Our scientific prayers for individuals and for the church body are parallel in some ways. We affirm the true identity of the church or individual to be a divine idea, realize that evil beliefs, whatever their form, are no part of this identity, and destroy these beliefs with spiritual truth. The efficacy of God’s healing truth and love is thereby established.

But it is essential to remember that the church organization is not only an individual but a *collective* demonstration of spiritual maturity. There will be some whose experience and insights go far beyond that of others. Collective decision-making must take into account these different levels of thought. This requires humility, patience, compassion, and an unwavering faith that divine Love is the ultimate victor.

There is an indispensable maxim in this process: The unity of a church’s membership is vital—it is primary. Day-to-day items of business are secondary. No matter how urgent a particular human issue seems, it cannot be permitted to take priority over spiritual unity in the church. This follows from the nature and purpose of the church as a divinely ordained institution.

Mrs. Eddy writes, “I am persuaded that only by the modesty and distinguishing affection illustrated in Jesus’ career, can Christian Scientists aid the establishment of Christ’s kingdom on the earth.”⁴ Our church activity, therefore, must proceed from the unifying influence of divine Love—as expressed in the “new



commandment.” There is no room for domineering or coercive action either by individuals or by groups of members. Great care should be taken to avoid either a tyranny of the majority or a stubbornness of the minority. Decisions that are constitutionally legal but that leave a divided and embittered membership obviously do not resolve the underlying difficulty in the church. Sometimes such matters are temporarily set aside until the deeper rifts are probed and resolved and the membership can proceed with united action.

But what happens if the “wrong” decision is made? We trust God and carry on! Divine Love will still win the day. We can afford to trust God when the welfare of our churches is at stake.

And how do we continue to support the church under these circumstances? By vigorously realizing the spiritual facts of Church and remembering that those we see as its members are actually spiritual ideas, governed by one Mind. Then we can wholeheartedly support the divinely appointed institution, as we have always done. We can continue to pray that God’s will be done in His Church, as we have always done. And we can continue to love our fellow members—to patiently and compassionately support them, as we have always done.

Maintaining good church relationships through obedience to the new commandment is the right way to solve church problems. Only in this way can we benefit from the lessons learned and be better fitted to help fulfill the destiny of the Church of Christ, Scientist.

¹ Matt. 22:37, 39; ² John 13:34, 35; ³ *Science and Health*, p. 583; ⁴ *Retrospection and Introspection*, p. 94.



Out of the whirlpool

WILLIAM WELSH HOLLAND

George kept trying to concentrate on his anthropology, but the laughter from the next room was simply too tempting. "Besides," he thought, "I really should be more neighborly." He poked his head into Kevin and Mike's room. Although it was mid-afternoon, Mike was still under the covers, chuckling over the latest Marx Brothers film his Cinema I class was studying.

Kevin sat in his customary sprawl, legs stretched halfway across the room, chair tilted breathtakingly backward. He looked up from the pine twig he was whittling. "George, nice of you to drop in."

"Well, if it isn't Mr. Joy Boy," said Pete, the third member of the powwow, sitting as usual facing the back of his chair. George flinched at the mockery. Pete always seemed like a hermit who, when finally driven to seek human society, was ashamed of his weakness. George smiled.

"Still high on that spiritual dope of yours?" Pete sneered.

"Pete, lay off of him, OK?" said Kevin, without looking up from his whittling.

"Now I get high once or twice a week, but afterward I always face the facts."

"What do you mean by 'the facts,' Pete?" George asked.

"The facts, George, are that there's no God up there waiting around to help. Everyone's on his own, and you just try to make the best of it."

"I much prefer going to sleep. At least it doesn't cost anything," remarked Mike.

"I say if George is happy with what he's got, why bug him?" said Kevin.

"What's this Mary Baker Eddy's pitch, anyway, George? Love, love, love?" Pete persisted.

George sensed this was not the time for a discussion of Chris-

tian Science. "Look, Pete, I don't feel like an argument. If you really want to know, I can lend you a copy of *Science and Health*."

"Sure, on the condition you read _____. (He mentioned an author whose ideas, George knew, were wholly at odds with spirituality.) She'll straighten you out. In fact, I'll make a deal with you. Let's play tennis tomorrow. If I win, you have to read my favorite book. If you win, I have to read your stuff."

While George was phrasing a reply and everyone else was laughing, Pete got up and headed for the door. "It's a deal, George. See you on the courts tomorrow at four."

The next day when George loped onto the court, Pete was already there, whacking practice serves with unnerving accuracy.

"Mind if we warm up for a while?" asked George.

"Not at all," Pete answered and started smashing the ball from one corner of the baseline to the other. George remembered hearing that Pete had tried out for the college tennis team. What had he let himself in for? George wondered. His opponent's forehands were hard to handle, but even more difficult for George to counter was Pete's apparent desire to humiliate him. He felt it so intensely that his returns were weak and faltering.

After five minutes of rallying, Pete announced, "Let's get this game over with. You go ahead and serve."

At this point all George wanted was to be able to dispel the hostility that was making the afternoon miserable. Suddenly Christ Jesus' words from the Sermon on the Mount came to him: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you."¹ George was certain that if he could only feel this love, he'd be lifted out of the emotional cross fire.

As George scampered back and forth or waited for Pete to serve, his prayer went something like this: "God is Love. Love is all that is present or has power at this moment. There isn't any consciousness but Love, because God is Love and the only Mind." George tried to really know and feel these truths he'd learned in Christian Science—not just repeat them. Intimidation, anger, and revenge were shoving at his mental door, waiting to squeeze in if he left it open just a crack.

In similar situations he had been blessed by Mrs. Eddy's interpretation in *Science and Health* of a verse from the twenty-third Psalm: "[LOVE] prepareth a table before me in the presence of mine enemies."² Along the same lines are the words of her hymn:

Thou to whose power our hope we give,
Free us from human strife.
Fed by Thy love divine we live,
For Love alone is Life;
And life most sweet, as heart to heart
Speaks kindly when we meet and part.³

Divine Love, he knew, could free Pete from hostility and remove his own reaction to it.

For a while nothing happened on the court to substantiate this prayer. Pete still scowled when they exchanged sides, and George felt no freer in his playing. He knew he couldn't fall for discouragement, though.

(In thinking about the afternoon later, George realized that when Jesus was on the cross, he couldn't for a moment afford to let go of his conscious unity with divine Love as God's Son and react to the hatred that had put him up there. He could forgive because he knew that nothing any mortal appeared to do or think could possibly sever man's unity with Love.

A statement that has often soothed the rancor of antagonism is from *Science and Health*, where Mrs. Eddy speaks of God's angels, or messages: "The Gabriel of His presence has no contests. To infinite, ever-present Love, all is Love, and there is no error, no sin, sickness, nor death."⁴)

This situation, George suddenly realized, was simply forcing him to wake up to the fact of Love's allness, its exclusive claim to



consciousness and action. Being compelled to struggle free from the riptides of mortal emotion to the solid shore of Love wasn't so bad, George realized. It was definitely worth losing a tennis match. As he became genuinely grateful for this lesson of Love, actually glad, he felt the tension slide away like ice off a roof. There was no fear, no intimidation—just love.

The first set had been a virtual shutout, but the second seemed likely to be close, as George started to play with a freedom and abandon he'd never before experienced. He found he was able to return balls he could scarcely believe his racket had snared. He even drilled several aces.

The fact that the match was shifting in his favor didn't impress him. What really mattered was the joy and sureness he felt surging in him—a total release from the pressure of rivalry.

Pete's game improved too, and after a breathtaking final set, he came out the winner. George honestly didn't mind; he was so grateful that all sense of persecution had evaporated. Pete suggested they keep rallying afterward, and as they did, asked George whether he'd been on a team in high school. He replied he hadn't; he was just having a good day.

When they shook hands before parting, Pete's face was softened with something a little bordering on wonderment, and his clasp lingered a moment longer than necessary. "Hey, remember what I said about reading that author's stuff? Well, forget it. I had a great time out there today."

Pete never again tried baiting George on the subject of Christian Science, and whenever their paths crossed, there was genuine warmth in Pete's smile.

¹ Matt. 5:44; ² *Science and Health*, p. 578; ³ *Christian Science Hymnal*, No. 30; ⁴ *Science and Health*, p. 567.



My people

Who are my people?
What classifies them as such?
Must the pigmentation of their skin
match my own?
Or must they be culturally
similar to me?
Perhaps we must share a nation and a language?
Or, in ultimate necessity, we must
emerge from the same bloodline
in rootlike fashion?
And are those failing
to fit the proper classifications
not my people?



The Samaritan
who helped the desperate man
on the lonely road
obviously disregarded the above-mentioned criteria.
The laws of transient physical relationships
were not laws for him.
The light of spiritual love
broke through the clouds of mortal misconceptions
and brotherhood was shown
where priest and Levite saw none.

And someday,
on the basis of universality
rather than consanguinity
all shall say
Brother.

BECCA BEATY



More than physical healing

GRACE ARCHER DUNBAR

My mother was healed through the study and application of Christian Science while I was away at college. I later learned that three leading physicians in our town had told her she would not live more than six months. In that dark hour she remembered Christian Science, which had been brought to her attention many years before, and sought the help of a Christian Science practitioner. Within a few days she had a complete and permanent healing.

When I returned home for summer vacation, I knew nothing about the physical illness and healing, but I did know that a wonderful change was taking place in my mother. Anxiety and impatience were giving way to calmness and expectancy of good. Fear for the safety of family members was yielding to an understanding of God's love and care for all His children. My mother was expressing unselfed love freely to all, and a more harmonious home was established.

When I started the study of Christian Science, I soon found out that this "new person" I was seeing had been there all the time. It became clear to me that my mother's true spiritual identity was inviolate and had never been marred by the lies of corporeal sense. It was also evident that these lies—the false, mortal characteristics, the ill feelings—were vanishing in the radiancy of her native Christliness now coming to light. Mrs. Eddy writes in *Science and Health*, "Mortals must gravitate Godward, their affections and aims grow spiritual,—they must near the broader interpretations of being, and gain some proper sense of the infinite,—in order that sin and mortality may be put off." ¹

Physical healing in Christian Science does more than end pain

or impairment. It strengthens people morally and enlarges their mental capacities. Indeed, Christian healing enriches every facet of one's daily life because it spiritualizes thought.

The Science of Christ, Truth, reveals to one seeking healing the nature, oneness, and allness of God. It also reveals man's perfection as God's spiritual idea. As an understanding of what is true and substantive is gained, people are equipped to put off discordant, mortal beliefs and characteristics as untrue, as no part of their real, spiritual selfhood.

The consciousness of divine Mind's control over all its creation, including individual man, is true health, which man reflects and which cannot be deranged by what the senses say. This spiritual consciousness, accepted, destroys the false reports of the senses and heals. Mrs. Eddy writes, "The question, What is Truth, is answered by demonstration,—by healing both disease and sin; and this demonstration shows that Christian healing confers the most health and makes the best men."²

Christian healing may be likened to the preparation of a precious stone. Often such a stone has a dull, rough covering, which is removed by polishing to reveal the stone's beauty. In the same way a Christian Science healing removes the obscuring mortal concept of man and reveals his beauty and perfection. As the false, material sense of identity is put off through the understanding and demonstration of spiritual individuality, one sees himself and others as God's ideas, reflecting His harmony, goodness, and love.

It is the demonstration of perfect manhood that furnishes scientific proof of the somethingness of God and the nothingness of evil. In fact, what appears as physical healing and regeneration is really the fuller appearing of the true, Christly identity that has always been present. Speaking of the Christ, his true being, Jesus said, "I am the way, the truth, and the life,"³ And Mrs. Eddy writes, "We cannot choose for ourselves, but must work out our salvation in the way Jesus taught."⁴ There is no other way.

When one defends his consciousness against the belief that he has a substance or mind opposed to Spirit by denying this belief and affirming the truth, he defends his body, mental capacities,

and character. Through such scientific prayer, thought ascends above belief in physicality, and so above the destruction and limitation mortal mind claims to impose upon the human body and mind.

Jesus healed both disease and sin. To the invalid he restored by the pool of Bethesda, he later said, "Behold, thou art made whole: sin no more, lest a worse thing come unto thee."⁵ How did Christ Jesus heal people of physical discomfort and of sin with its mental anguish? By awakening them to their wholeness as God's spiritual reflection. He taught that the remedy for all suffering is to turn from matter to Spirit.

The healing influence of the same Christ, Truth, preached and lived by the Master abides in each one of us to deliver us from any physical, mental, or moral deformity. So we too can prove that Christian healing elevates people spiritually, and frees them from the bondage of the material senses. Thereby we prove that "Christian healing confers the most health and makes the best men."

¹ *Science and Health*, p. 265; ² *ibid.*, p. viii; ³ John 14:6; ⁴ *Science and Health*, p. 30; ⁵ John 5:14.

Be not afraid

We are at Dothan.
What seems to be defeat
is not.

The seeable
legions of the Lord
are here—
revealed.

CHARLOTTE CASS

Editorials



GEOFFREY J. BARRATT
Editor

NAOMI PRICE
Associate Editor

NATHAN A. TALBOT
Associate Editor

I am more me than you are

(Someone's cry to be himself, penciled on a historic building.)

Unusual, but an understatement.

Christian Science lays great stress on the fact that God is infinite in self-expression. And the uncountable ideas that are the outcome of the divine cause are distinct and durable—permanent, in fact. Not a mortal personality, our genuine individuality comes from God, divine Soul.

Such spiritual facts have practical implications. They provide a basis for better government, government that respects individual rights. They give us a basis for protecting ourselves against the unhelpful influence of others. And they inhibit any tendency we may have to meddle in the affairs of members of our family or of our church. They check our envy of what other people have, helping us to see that our own true selfhood is as whole and ideal as that of those we might envy. The scientific truth of God and man is the basis of bringing to our contacts the spirit of “I behaved myself as though he had been my friend or brother.”¹

Christian Science shows that God is our Life and our Soul. We don't have a private soul that is mortal. Our authentic self, our identity in Christ, is as immortal as the Soul it reflects. Spiritually speaking, it is never a case of many lives, some being longer than others, some interacting more happily than others. Speculation about social and racial injustices and inequities—appearing so very real to human thought—is invalid in divine

logic. This doesn't mean that someone who is accepting Science is indifferent to the unfairnesses that appear to be woven into the fabric of society. It does mean he has a solid spiritual basis for bringing healing to society's ailments.

It makes an enormous difference to our mode of life and to the way we relate to others when we begin grasping the truth of individuality in divine Science. It is satisfying to be discovering more and more of our individuality, because this brings with it the delight of increasing originality and freshness in the way we think and the way we do things. We live more confidently because we're seeing that real being doesn't include competitive elements that carry with them anxiety and strain. Progressively we become more content with who we are because we're seeing more clearly, and proving, who we *really* are.

Mortal mind—a supposititious consciousness that denies the existence of God and spiritual individuality—would bleach out man's distinctiveness and make us feel like nonentities sunk in a gray mass of mortality. This can't happen when we acknowledge the spiritual realities of being and live by them.

Mortal mind would have us accept, if it could, the lie that not only are we finite—mere fragments of physicality in a vast, inexplicable universe—but that some of us are more prone to trouble than others. The acceptance of this lie results in some people being consistently healthy and others being struck down by illness randomly—or so it seems. That such things apparently happen does not show that God is whimsical, or partial in His care of His offspring. Nor does it show that we actually live in a chaotic universe, a cosmos of unreason. It signifies, though, the irrationality of mortal belief. Mary Baker Eddy tells us: "Mind produces all action. If the action proceeds from Truth, from immortal Mind, there is harmony; but mortal mind is liable to any phase of belief." ²

Not long ago, a man asked for court permission to change his name to a number—he wanted to be known as Mr. 1069. Changing our name, even going to such extreme lengths as this, could not change or improve on what man really is in divine consciousness: Soul's impeccable image. In reality, we are what divine Mind knows us to be. Grasping the implications of this,

we are increasingly satisfied with who and what we are. Divine Mind names us and divine Mind maintains us. Our "name"—nature—is always spiritual.

No mortal arguments, whether subtle or blatant, can ever impinge on our Soul-derived individuality. "Immortal man was and is God's image or idea," writes Mrs. Eddy, "even the infinite expression of infinite Mind, and immortal man is coexistent and coeternal with that Mind." And on the opposite page, "Material personality is not realism; it is not the reflection or likeness of Spirit, the perfect God."³ Man does not have a misty, finite mortal personality. He is the sharply distinct expression of divine Soul. His genuine self can never be submerged beyond the sight of God.

A modern novelist and playwright, Sartre, said hell is other people. Problems of relationships (whether between individuals, communities, classes, management and workers, or whatever) are a major source of pain and despair in human life. A spiritually scientific approach not only brings reconciliation but can forestall friction.

Not only am I more me than you are—we all evidence the unified, distinct, uninvadable oneness of being that has its source in Soul and is perpetuated by Soul, in time and beyond.

GEOFFREY J. BARRATT

¹ Ps. 35:14; ² *Science and Health with Key to the Scriptures*, p. 419; ³ *ibid.*, pp. 336-337.

Comfort for parents who think they've failed

There is forgiveness for everyone. It is not the divine will that any should suffer endless condemnation or self-condemnation. God provides those who break the Commandments with a means of forgiveness by revealing to them His love and the perfection of His universe, thus leading them to repentance and the abandonment of sin. He also provides a way of escape from feelings of guilt for those human beings who mercilessly condemn themselves for damage they believe they may have inflicted on others, either wittingly or unwittingly.

"I can't help blaming myself," a mother may lament when she thinks of an afflicted child or one who lacks self-discipline. Perhaps she holds herself responsible for his handicaps or delinquency because of some prenatal or natal injury, or her later lack of wisdom in rearing him. "How can I ever forgive myself?" another may say as he thinks of someone who has been injured through his carelessness or lack of judgment.

Self-condemnation for damage one has done—or believes one has done—to someone else is often harder to subdue than the condemnation one may feel for others who have apparently harmed us. Yet we must forgive ourselves if we are to help bring healing to the situation.

To cling to self-blame is to cling to the picture of injury sustained by another, thereby to perpetuate in thought the image of suffering. Instead, God's purpose is to lead us to see the falsity of the whole unhappy picture. He shows us the invariable perfection of His creation sustained by divine law. He thereby enables us to erase from our own thought the images both of incident and of injury, and to establish instead the understanding of the true, spiritual, and eternally perfect identity of the individual who appears to have been harmed. Thus we will help to heal him.

God is the universal creator and governor of the universe, including man. His law of perfection is incontrovertible. God, the

All-in-all, is divine Love, and His children eternally reflect Him. Nothing can separate them from His love and care. This is the Science of true being—the Science that Christ Jesus taught and practiced.

Christian Science maintains that in their real, spiritual being, all people are invariably perfect in God's image. No mortal happening or haplessness can ever touch their true identity. All are eternally safe in His care, and all reflect His incorruptible life, substance, and intelligence without interruption. No human event and no human being—parent or any other—is able to damage or destroy a spiritual individual or his capability. The belief that one can is wholly false and should be summarily dismissed so that Truth may assert itself in thought and heal whatever is in need of healing.

No condition is too acute or too firmly established to be healed. Mrs. Eddy encouragingly says: "Perhaps an adult has a deformity produced prior to his birth by the fright of his mother. When wrested from human belief and based on Science or the divine Mind, to which all things are possible, that chronic case is not difficult to cure."¹

Physical birth and life in matter are not the experience of the real, spiritual man. The events of mortal existence are beliefs only and are subject to the changeableness of belief. Whatever happens to human beings, either before or after birth—whether apparently caused by disease, accident, or by another's negligence, inexperience, or fright—the events and their consequences are merely the objectification of mortal thought. We can know that however long these may have persisted or however distressing they may be, they will fade as our thought rises higher in the understanding of true spiritual identity. Our wholehearted recognition that despite appearances, the seeming victim is in truth still perfect, in the likeness of God, will pave the way to healing.

The healing process may require us to forgive ourselves. We cannot fully acknowledge the perfection of a child or an adult while blaming ourselves or others for causing an injury. The entire condition—both seeming cause and seeming effect—must be "wrested from human belief and based on Science" in

order to destroy the evidence of injury and bring out harmony.

When Christ Jesus was confronted by one who was blind from birth, his disciples asked him, "Who did sin, this man, or his parents, that he was born blind?" But the Master replied, "Neither hath this man sinned, nor his parents; but that the works of God should be made manifest in him."² Then, wresting the case from human belief and releasing the man's parents from condemnation, Jesus healed the man, and he could see.

Christ Jesus is our example. His handling of this case of congenital blindness shows the possibility today of healing not only young people who have had physical defects since the day of their birth but those who display mental and dispositional defects.

Weaknesses of mind and character are just as foreign to God's creations as bodily discords. He made His children perfect, and He maintains them in His image. Knowing this, parents who have honestly done their best to bring up their offspring to obey God's law of good, will not condemn themselves unduly if their children disappoint them. They will trust them to God, convinced that His works must be made manifest in all His creation, and by forgiving themselves they will contribute to healing.

NAOMI PRICE

¹ *Science and Health*, p. 178; ² John 9:2, 3.

*How excellent is thy lovingkindness, O God!
 therefore the children of men put their trust
 under the shadow of thy wings.
 They shall be abundantly satisfied with the
 fatness of thy house; and thou shalt
 make them drink of the river of thy pleasures.
 For with thee is the fountain of life:
 in thy light shall we see light.
 O continue thy lovingkindness unto them that know thee;
 and thy righteousness to the upright in heart.*

Psalms 36:7-10

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Testimonies of Christian Science Healing

Recently I attended a Wednesday evening testimony meeting in the branch church where I first learned the rudiments of Christian Science. The readings that evening were focused on freedom, and this, combined with my joy to be in the long-familiar edifice, gave me a new insight into the good influence this particular congregation had had on me when I was taking my first independent steps in Christian Science.

Although I had been raised in Science, my own uncertain understanding caused me to drift away from its teachings during my early years of high school. I began smoking cigarettes in the eighth grade, daily smoking marijuana in the ninth grade, and by the time I was halfway through the tenth year of school I had experimented with virtually every form of “high” that then existed. I became emaciated. In the words that Shakespeare gave to Richard II, I could have said, “I wasted time, and now doth time waste me.”

I could have said this, could have chosen to resign myself to total apathy, but I did not. What was my alternative? I threw my collection of “pot” pipes into the garbage can and read the first chapter of *Science and Health with Key to the Scriptures* by Mary Baker Eddy—the chapter “Prayer.” Within a few weeks I had progressed to the chapter “Science, Theology, Medicine,” and a pack or two of cigarettes also awaited the trash collectors.

The statements made in these testimonies with regard to healings have been carefully verified. The original testimonies and their respective verifications are on file for reference with The Christian Science Publishing Society.—THE EDITORS.

The events of the following two academic years dramatically document the complete transformation my attitude toward life had undergone. I chose to participate in seven theater productions, wrote and directed two multimedia plays, served as the editor of the school's literary publication, competed in numerous forensic contests, sang with the school's "Master Singers," and even found the time to compose a piece for woodwind quintet and voice, as well as an abundance of folk songs. I became a member of The Mother Church and an active member of the branch church mentioned earlier.

"Why this sudden reformation?" I have often asked myself. My understanding was slight; I knew little of the metaphysical truths that underscore this grand approach to the Life that is God, Truth. What caused me to forgo old friendships, to lose all concern for my peers' opinions? What, in short, caused me to strive for the very sense of freedom that the First Reader of my former branch church was reading about that evening?

The answer to these puzzling questions came to me that night like a breath of fresh air, pure inspiration. When I gained that sense of freedom, I gained it not by feeling personally enslaved to drugs and rising in rebellion to that slavery (for, indeed, I had no urge to stop what I was doing). Rather, freedom came as I observed the actions and the lives of the members of the church. They possessed something new and fresh, something that I felt I did not possess or even understand. This impression, I now realize, stemmed from the outward expression of the living Christ, the Christ ideal that dwelt in each member's consciousness.

For this reason, my decision to stop taking drugs was not at all dramatic at the time, and only seems to me dramatic from my present retrospective view. "Reform," states Mrs. Eddy, "comes by understanding that there is no abiding pleasure in evil, and also by gaining an affection for good according to Science, which reveals the immortal fact that neither pleasure nor pain, appetite nor passion, can exist in or of matter, while divine Mind can and does destroy the false beliefs of pleasure, pain, or fear and all the sinful appetites of the human mind" (*Science and Health*, p. 327). As I gained that "affection for good," my erring ways fell from me easily, effortlessly, and above all *naturally*.

To all the members of my first branch who daily "lift up an ensign to the nations" (Isa. 5:26) I owe an endless debt of gratitude.

JAMES PRESSLEY
Boston, Massachusetts



For four or five years I had been suffering with sciatic rheumatism. Then a friend took me to a Christian Science lecture. The message was so inspiring that I wanted to know more about this religion. That was my introduction to Christian Science, and I was healed of that painful disease. I began serious study after this healing.

With the help of Christian Science practitioners at different times I have had healings of constipation, failing eyesight, diminished hearing, and failing memory. I have demonstrated longevity in that I have passed the fourscore-and-ten mark. As long as I trust God and His goodness I expect to be free of infirmity.

I am grateful for membership in The Mother Church and in a branch Church of Christ, Scientist, and for the loving care of family and friends.

WELLINGTON A. GOODRICH
Utica, New York



[Original in Portuguese]

I became acquainted with Christian Science in my childhood through my paternal grandmother, who was an adherent of Christian Science. My life was happy and peaceful. I didn't worry, as all our problems were solved by my parents. When I grew up, my greatest dream was to enter a university and become an architect. I studied a great deal, and Mother prayed to help me succeed. I passed the entrance examination and was radiant with happiness. Mother explained to me that the credit was not mine alone. God had helped me and I must thank Him. She recommended that I read *Science and Health* by

Mrs. Eddy. I read it and was thrilled with it, and since then I have had a growing interest in Christian Science. The teachings of this Science help me every day in the smallest things, but two occurrences are worthy of note.

Before I was a serious student, I became ill with intestinal trouble. A doctor was called, who prescribed a series of remedies. I took them and was apparently cured. Six months later I was attacked by the same trouble. I then remembered Christian Science and its marvelous healings. I asked help of a practitioner, who reinforced what I already knew: God, Love, is perfect, and we, made in His likeness, are also perfect. Sickness is unreal; it is an illusion of mortal mind; it does not exist. I held fast to this truth and was healed. I was never again attacked by this trouble. I am immensely grateful to Christian Science for this proof of God's healing power.

The second occurrence was when I was expecting my first daughter. The obstetrician determined the day most likely for the birth. That day came and went. Another two weeks went by, and the baby was not born. I had asked a Christian Science practitioner to help me through prayer so that everything would be all right during the birth. She said the baby's true identity was that of a child of God, good, and I must await the baby with patience and love; true being is perfect, and I must not be afraid of anything. Because of the apparent delay in the birth, the members of my family were concerned. They called the doctor, and he ordered me to be taken to the maternity hospital the following day, in order to force the child's birth. With sincere gratitude and in the expectation that God, good, governs events, I remained very calm, and at daybreak of that day the child was born normally, without surgery. Who, besides God, could be so efficient and perfect in His works? For this proof of His care I am very grateful.

My desire is to go more deeply into the teachings of Christian Science, through study of the Bible and *Science and Health*, and through reading Christian Science literature. My sincere thanks for the constant dedication of Christian Science practitioners.

(Mrs.) SILVIANE ROSI MÜLLER BONETTO
Curitiba, PR, Brazil

I should like to confirm the testimony of healing of my daughter, to which I was an active witness. I am immensely grateful for Christian Science and for Mrs. Eddy, who has stated this truth so well in *Science and Health* (p. 113):

- "1. God is All-in-all.
2. God is good. Good is Mind.
3. God, Spirit, being all, nothing is matter.
4. Life, God, omnipotent good, deny death, evil, sin, disease. . . ."

(Mrs.) ARLETTE ROSY MÜLLER



Through the years that I have been a student of Christian Science I have had many challenges testing my faith in the healing power of God. I can honestly say that never once has this law of spiritual healing, given in *Science and Health* by Mrs. Eddy, failed me, and this includes not only physical problems, but personal relationships, financial problems, loneliness, grief.

Several years ago I was in a deplorable physical condition—so weak I could no longer care for my home. Other ills included insomnia, constipation, hives, swelling of my feet and legs, shortness of breath, heart palpitations, and there was an internal lump in my lower abdomen that was very painful.

I had temporary relief through the prayers at different times of Christian Science practitioners and through my own diligent study of the Bible and the writings of Mrs. Eddy, but always hemorrhaging returned. Finally a loved and well-meaning relative said to me, "Oh, my dear, why don't you have an operation and get this over with?" I found myself filled with self-pity, thinking of how I was being penalized and having to endure this agony. I was in a mental turmoil.

One night I lay sleepless going over and over this, knowing as a Christian Scientist I had committed myself to God as my only physician. I suddenly realized how mesmerized I had allowed myself to be. Here I was, not penalized but privileged to be a part of the greatest movement in the world today, and yet moaning and whining. It became clear to me that the

underlying error was a deep-seated belief in a power apart from God—the power of material medicine—and this in spite of the years that I had been a Christian Scientist and the fine healings I had had and witnessed through the application of the laws of God; and this vacillating was well-nigh moving me to the brink of the grave. I said to myself, “This is the last time I will allow this kind of thinking to torment me. No matter what, dear Father, You are the only way for me.”

Words from a beloved Bible verse came to me (Ps. 56:4): “I will not fear what flesh can do unto me.” Another verse was also meaningful (Acts 17:28): “In him [God] we live, and move, and have our being.” A statement from *Science and Health* by Mrs. Eddy filled my thought (p. 14): “Become conscious for a single moment that Life and intelligence are purely spiritual,—neither in nor of matter,—and the body will then utter no complaints. If suffering from a belief in sickness, you will find yourself suddenly well.” I can’t recall all the wonderful truths that fairly flooded my thought that night, but I slept soundly for the first time in five years.

The next morning I felt buoyant and joyous, even though the physical signs of poor health were still there. The operation of divine Principle had been seen and felt. I was no longer afraid, and in a few weeks I was completely free. An added bonus was that many unlovely character traits were left behind. A few months later I went hiking up a beautiful trail in the High Sierra. I found I could run again, go upstairs, swim, and dance again. Now I have my own horse, and I ride frequently.

I could never put into words the love I have for this wonderful Christ-healing religion—better, this way of life called Christian Science, which has opened up the Bible with all its treasures. How thankful I am for Mary Baker Eddy, who shared this revelation with us. “Truth is always the victor,” she has written (*Science and Health*, p. 380). I love this statement. I am grateful for the healing prayers of the practitioner who stood by me those years, never wavering. Shortly after this healing, I had the joy of serving as Second Reader in my branch church.

(Mrs.) VIRGINIA L. AUSTIN
Prescott, Arizona

One evening as I was bending over, putting some towels into a cupboard, I suddenly had a very sharp pain in my lower back, which caused me to fall to the floor. The pain was extreme, and I could not straighten up. I declared my birthright as a child of God, and knew that the pain had no power to hurt me and that I could prove that fact. I was not able to straighten up or move about freely and decided to call a Christian Science practitioner. She immediately affirmed the truth that Principle was my support, and that she would pray with me. I was able to sleep peacefully through the night and have since been completely free of any further discomfort of this type.

One time our family had gone on a vacation with another couple, and the adults were taking turns at driving. I was behind the wheel on a very long, deserted stretch of highway, and the road was slightly wet from a light rain. I hit an oil slick, and the car started to go out of control. I had been previously cautioned as to what to do in such an emergency, but when it happened I knew God was in control, and guidance came very clearly and definitely. At one point in the spin I saw the car was pointed directly over the side of a steep ravine; but when it came to rest, we were parallel with the embankment on the other side of the road headed in the opposite direction from which we had been traveling. Except for being a little shaken, everyone was fine and so was the car. We headed the auto in the right direction and were on our way again. I was extremely grateful for my instant recognition of God's power, which I know was felt by the others in the automobile as well.

One evening we were expecting guests, and I had all the symptoms of a cold. I realized I had the choice to accept this suggestion or deny it. I reasoned that, as hostess, I could be joyful, and that we could all enjoy a happy evening together, which we proceeded to do. That was the end of the cold.

I have witnessed, through the spiritual means of scientific prayer, the perfect setting of broken bones. X-rays for insurance purposes confirmed the healing. A member of the family was healed permanently of kidney stones through the prayer of a Christian Science practitioner. By turning to Mind, I have been directed to misplaced articles on many occasions. During expo-

sure to the sun, I have been free from discomfort by knowing that the sun could not injure my true being. I saw it as a symbol of Soul, and Soul blesses man.

At the time of my daughter's wedding, nineteen relatives were to have dinner in our home. That morning I was so ill I could not get out of bed. In the early afternoon my daughter recommended I call a Christian Science practitioner. He asked me to read from *Science and Health* by Mrs. Eddy and said he would pray for me. I lay down and read the two pages mentioned and fell asleep. I awoke about one hour later completely well. I was so beautifully healed that I felt I was walking on air.

I am enjoying the work as advertising representative for *The Christian Science Monitor* in my branch church area. I am most grateful to be a member of The Mother Church and thus have a small part in the wide scope of its activities throughout the world. I had class instruction while my children were young, so that I had a working knowledge to rely on in demonstrating this glorious way of life exemplified by Christ Jesus.

(Mrs.) JANET RICE
San Pedro, California



Christian Science has been indispensable to me in my work on a research paper. For the past three years I have been engaged in analyzing and writing about the choral music of an American composer. Through prayer, I have endeavored to glimpse something of the inspiration behind the music and understand that my research in this area could truly be a reflection of divine intelligence and order.

I began to doubt my ability to continue the research. I could not seem to find a rule of organization on which one particular piece of music was based. I knew that there had to be a unifying law, a key to my clearer understanding, but I could not see it. I grew irritable and angry with myself. Then despair and fear closed in on me. Sharp pains began appearing in my body. Acute embarrassment kept me from calling colleagues in my own field for any advice professionally.

I knew that I needed to depend on prayer and Christian Science, but it wasn't until I hit the bottom of despair and felt like quitting the whole research project forever that I turned away from all the dense mental darkness and fear to the true source of light and right ideas—to God. I was certain I had been rightly led into the project; I had been continually provided with right ideas and inspiration all along the way. I turned completely away from the project and plunged into reading from the Bible and Mrs. Eddy's works.

God was the source of my being. The Christ presence was right there speaking to me. God was leading me out of this seeming wilderness. I could see the devious ways of mortal mind. Darkness had no power. I was a child of the light, Truth. I could not be separated from my true source, God, who is All.

I don't remember exactly what I read, but oh, how I remember the all-pervading sense of peace and holiness that came as I held on to spiritual truths! The pains in my body finally disappeared. Within a day or so, I went back to my desk, sat down with a tremendous love and appreciation for all that God had done for me. I knew the night to be over. The dawn had come.

My attention was drawn to a list of magazine articles that I had not yet read. I felt impelled to go to the library and read one particular article. That article was the answer to my need. I was then able to finish that portion of my research, which earlier had so concerned me, but which now was accompanied by great joy and thankfulness.

Divine Love had met my need, but only when I had turned away from self-will and striving to the ever-present divine Mind, God. That healing again proved to me the necessity for getting a false sense of self out of the way in all my work. I am grateful for being led into Christian Science; for all the healings I have had; for the practicality and power of Mrs. Eddy's discovery.

TERRY BARHAM
La Crosse, Wisconsin

Christian Science Lectures



Everyone is cordially invited to these free lectures.

‡Indicates Children's Room available during lectures. Details should be obtained locally.

BELGIUM

Antwerp: Auditorium van het Archief en Museum voor het Vlaamse Cultuurleven, 22 Minderbroedersstr., 4:30 p.m., Sun., Nov. 26.‡ Dutch translation 3 p.m. "The Life That Is Worth Living" (Henniker-Heaton)

FEDERAL REPUBLIC OF GERMANY

Eberbach: Kurhaus, Stadthalle, Friedrich-Ebert-Str., corner Friedrichstr., 4 p.m., Sun., Nov. 26.‡ In German. "With God Done—Well Done" (Schindler)

Wiesbaden: Grosser Festsaal d. Ind. u. Handelskammer, 24 Wilhelmstr., 7:30 p.m., Mon., Nov. 27. In German. "With God Done—Well Done" (Schindler)

GREECE

Athens: Hall of The Hellenic-American Union, Massalias St., 6:30 p.m., Thurs., Nov. 30. Greek translation 8 p.m. "The Search for Life" (McGrew)

NETHERLANDS

The Hague: Diligentia, 5 Lange Voorhout, 8:45 p.m., Tues., Nov. 28. Dutch translation 7:30 p.m. "The Life That Is Worth Living" (Henniker-Heaton)

NORWAY

Oslo: Church, 51 Frognervn, 8:15 p.m., Thurs., Nov. 30. Norwegian translation 7 p.m. "The Life That Is Worth Living" (Henniker-Heaton)

SWEDEN

Stockholm (First): Fältöversten, 144 Valhallavägen, 3 p.m., Sat., Dec. 2. Swedish translation 4:30 p.m. "The Life That Is Worth Living" (Henniker-Heaton)

CANADA AND UNITED STATES

(Week of November 5 to 11, some earlier dates and a later date)

CANADA

ONTARIO—Owen Sound: Public Library, First Ave., W., 3 p.m., Sat., Oct. 21. "Is Your Heart on Fire?" (Rogers)

UNITED STATES

ALABAMA—Mobile: Church, 1151 Dauphin St., 3 p.m., Sun., Nov. 5.‡ "Eternity Now" (Fleming)

Montgomery: Church, 2000 Woodley Rd., 7:30 p.m., Mon., Nov. 6.‡ "Eternity Now" (Fleming)

ARIZONA—Prescott: Church, 410 E. Gurley, 8 p.m., Tues., Nov. 7.‡ "The Spiritual Viewpoint" (Correll)

Tempe: School Auditorium, 1730 S. Mill Ave., 8 p.m., Tues., Nov. 7.‡ "Evil: Its Nature and Demise" (Spencer)

CALIFORNIA—Anaheim: See local publicity for place. 8 p.m., Mon., Nov. 6.‡ "Individualizing God's Power" (Pickett)

Bakersfield (First): Church, 18th and C Sts., 3 p.m., Sun., Oct. 22.‡ "There's Only One Real Ego" (Correll)

Hemet: Little Theatre, Hemet High School, Stanford and Stetson, 3 p.m., Sun., Nov. 5.‡ "Spiritual Power and Its Application" (Correll)

Los Angeles (Seventeenth): Church, 1401 N. Crescent Heights Blvd., 8 p.m., Tues., Nov. 7.‡ "Your Right to Be Right" (Pickett)

CALIFORNIA (continued)

Oakland (Seventh): Church, 2333 Harrison St., 3 p.m., Sun., Nov. 5.‡ "Is Anybody at Home?" (Houston)

Placerville: Empire Theater, 432 Main St., 11 a.m., Sat., Oct. 21.‡ "Claim Your Real Inheritance" (Tuttle)

San Diego (Fourth): See local publicity for place. 3 p.m., Sun., Nov. 5.‡ "Christian Obedience: Our Divine Protection" (Spencer)

Torrance: Church, Manuel Ave. and 218th St., 8 p.m., Thurs., Oct. 26.‡ "Spiritual Power and Its Application" (Correll)

Westlake Village (First, Thousand Oaks): Westminster Presbyterian Church, 32111 Watergate Rd., 3 p.m., Sun., Nov. 5.‡ "Individualizing God's Power" (Pickett)

Westminster: Movie Theatre, Westminster Mall, Edwards St., 10:30 a.m., Sat., Nov. 4.‡ "Spiritual Power and Its Application" (Correll)

CONNECTICUT—Greenwich: Church, 161 Putnam Park, 8:15 p.m., Fri., Nov. 10.‡ "Something to Depend On" (Jenks)

Wilton: Church, 531 Danbury Rd., 3 p.m., Sun., Nov. 5.‡ "The Human and the Divine Economy" (White)

FLORIDA—De Land: See local publicity for place and time. Tues., Nov. 7. "Diana or Christ?" (Aghamalian)

Gainesville: Church, 3010 N.W. 16th Ave., 8 p.m., Sat., Nov. 11.‡ "Honesty—The Power of Its Deeper Dimension" (Rennie)

Lakeland: Church, 220 W. Beacon Rd., 3 p.m., Sat., Nov. 11.‡ "Let My People Go" (White)

Naples: Kon-Tiki Theater, S. Goodlette Rd., 11 a.m., Sat., Nov. 11. "Diana or Christ?" (Aghamalian)

Ocala: Church, 209 S.E. 36th Ave., 8 p.m., Mon., Nov. 6.‡ "Diana or Christ?" (Aghamalian)

St. Petersburg (Second): Church, 6099 Central Ave., 8 p.m., Thurs., Nov. 9.‡ "Diana or Christ?" (Aghamalian)

Venice: Venice Community Center, 326 S. Nokomis Ave., 8 p.m., Fri., Nov. 10.‡ "Diana or Christ?" (Aghamalian)

Winter Haven: Church, 652 Avenue L, N.W., 3 p.m., Sun., Nov. 5.‡ "Diana or Christ?" (Aghamalian)

GEORGIA—Decatur: Church, 446 Clairmont Ave., 8 p.m., Thurs., Nov. 9.‡ "The Human and the Divine Economy" (White)

Macon: Church, Georgia Ave. and N. Arlington, 8 p.m., Fri., Nov. 10.‡ "Honesty—The Power of Its Deeper Dimension" (Rennie)

ILLINOIS—Carterville: Church, 307 E. Illinois Ave., 3 p.m., Sun., Oct. 22. "Life Without Lack" (Mondino)

Elgin: Church, 1020 W. Highland Ave., Fri., Nov. 10.‡ "Responding to the Word of God" (Anwandter)

Joliet: Church, 611 Springfield Ave., 3 p.m., Sat., Nov. 11.‡ "Liberation Through Christ" (Anwandter)

Rockford: Church, 4555 Spring Creek Rd., 8 p.m., Tues., Nov. 7.‡ "Responding to the Word of God" (Anwandter)

IOWA—Clinton: Church, 562 Fifth Ave., S., 8 p.m., Thurs., Nov. 9.‡ "Responding to the Word of God" (Anwandter)

Sioux City: Church, Tenth and Jackson, 8 p.m., Tues., Oct. 24.‡ "Life Without Lack" (Mondino)

MASSACHUSETTS—Northampton: Church, Center and Masonic Sts., 8 p.m., Mon., Nov. 6.‡ "A New Beginning" (Jenks)

MICHIGAN—Alma: See local publicity for place. 8 p.m., Fri., Nov. 10. "Where in the World Is God?" (McClain)

Ann Arbor: Church, 1833 Washtenaw Ave., 11 a.m., Sat., Nov. 11.‡ "Where in the World Is God?" (McClain)

Birmingham: Seaholm High School, 2436 W. Lincoln, 8 p.m., Thurs., Nov. 9.‡ "Life Without Lack" (Mondino)

Detroit (Fifth): Church, 17425 Second Blvd., 3 p.m., Sat., Nov. 11.‡ "Life Without Lack" (Mondino)

East Lansing: Church, 709 E. Grand River, 8 p.m., Tues., Nov. 7.‡ "Life Without Lack" (Mondino)

Grand Rapids: Church, 48 Lafayette Ave., S.E., 3 p.m., Sun., Nov. 5.‡ "Do You Need a Change of Heart?" (Mondino)

MICHIGAN (continued)

Grosse Pointe Farms: Church, 282 Chalfonte, 8 p.m., Thurs., Nov. 9.‡ "Why Spiritual Healing?" (McClain)

Jackson: Church, 416 Wildwood. See local publicity for time. Fri., Oct. 27.‡ "The Power of God" (Rivas)

Traverse City: Central United Methodist Church, 222 Cass, 8 p.m., Mon., Nov. 6.‡ "Life Without Lack" (Mondino)

MISSISSIPPI—Hattiesburg: Church, 702 N. 30th Ave., 8 p.m., Thurs., Nov. 9.‡ "Eternity Now" (Fleming)

Jackson: Church, 755 Riverside Dr., 8 p.m., Fri., Nov. 10.‡ "Eternity Now" (Fleming)

NEVADA—Las Vegas: East Hall, Convention Center, Joe W. Brown Dr., 8 p.m., Thurs., Nov. 9.‡ "Individualizing God's Power" (Pickett)

NEW JERSEY—East Brunswick-New Brunswick: Little Theater, Douglas College Campus, Nichol Ave., New Brunswick, 3 p.m., Sun., Nov. 5.‡ "Is Your Heart on Fire?" (Rogers)

Princeton: Eric-Garden Theater, 160 Nassau St., 10:30 a.m., Sat., Nov. 11.‡ "A New Beginning" (Jenks)

NEW MEXICO—Albuquerque: Montgomery Plaza Mall Theater, 171 Montgomery Plaza, 12 m., Thurs., Nov. 9.‡ "There's Only One Real Ego" (Correll)

NEW YORK—Bay Shore: Church, 8 Lawrence Ln., 8:30 p.m., Tues., Nov. 7.‡ "Is Your Heart on Fire?" (Rogers)

Buffalo (First): Church, 220 North St., 8 p.m., Mon., Nov. 6.‡ "God Is Your Provider" (Alton)

Delmar: Howard Johnson's Motor Lodge, Southern Blvd. at thruway exit 23, 8 p.m., Thurs., Nov. 9.‡ "A New Beginning" (Jenks)

Great Neck: Church, 46 S. Middle Neck Rd., 8:30 p.m., Mon., Nov. 6.‡ "From Hell to Heaven" (Rogers)

Oneida: See local publicity for place. 3 p.m., Sun., Nov. 5.‡ "God Is Your Provider" (Alton)

Scarsdale: Church, 46 Fox Meadow Rd., 3 p.m., Mon., Dec. 4.‡ "Diana or Christ?" (Aghamalian) Note change of date.

NORTH CAROLINA—Charlotte: Rowe Recital Hall, U. of North Carolina at Charlotte (UNCC), Hwy. 49, 8 p.m., Tues., Nov. 7.‡ "Honesty—The Power of Its Deeper Dimension" (Rennie)

Raleigh: Raleigh Civic Center, Mall, 500 Fayetteville St., 8 p.m., Tues., Nov. 7.‡ "Quit Conspiring Against Yourself!" (Leever)

Southern Pines: Church, 212 E. New Hampshire Ave., 8 p.m., Thurs., Nov. 9.‡ "No, You're Not Trapped!" (Leever)

OHIO—Akron (Second): Church, 50 Marshall Ave., 8 p.m., Mon., Nov. 6.‡ "Why Spiritual Healing?" (McClain)

Bucyrus: Church, 309 S. Walnut St., 8 p.m., Thurs., Nov. 9. "The Power of God" (Rivas)

Cleveland (Seventh): Church, 14713 Lake Shore Blvd., 8 p.m., Mon., Nov. 6.‡ "The Power of God" (Rivas)

Dayton (First): Victory Theatre, Main and First Sts., 11 a.m., Sat., Nov. 11.‡ "Are You Looking in the Right Direction?" (Rivas)

Mansfield: Church, 91 Marion Ave., 8 p.m., Tues., Nov. 7. "Riding Easy in the Harness" (McClain)

Mentor (joint lecture): Music Hall, Performing Arts Center, Lakeland Community College, Rtes. 306 and Interstate 90, 3 p.m., Sun., Nov. 5.‡ "Why Spiritual Healing?" (McClain)

Toledo (First): Ottawa Hills High School, 2532 Evergreen, 3 p.m., Sun., Nov. 5.‡ "The Power of God" (Rivas)

OKLAHOMA—Ardmore: Church, E St. and Third, N.W., 8 p.m., Fri., Nov. 10.‡ "Christian Science: The Christian's Best Friend" (Plimmer)

Lawton: Church, Seventh St. and E Ave., 8 p.m., Thurs., Nov. 9.‡ "Christian Science: The Discovery of the Healing Christ" (Plimmer)

Midwest City: Midwest City Community Center, 100 N. Midwest Blvd., 8 p.m., Tues., Nov. 7.‡ "Humanity's Link with God" (Plimmer)

Norman: Forum Bldg., Oklahoma Center for Continuing Education, 3 p.m., Sun., Nov. 5.‡ "Christian Science: The Christian's Best Friend" (Plimmer)

OKLAHOMA (continued)

Oklahoma City (First, Warr Acres): Putnam City High School Auditorium, N.W. 50th and Ann Arbor, 8 p.m., Mon., Nov. 6. "The Healing of Moral Weakness" (Plimmer)

OREGON—Albany: Takena Grade School, 1210 S. Takena, 8 p.m., Thurs., Nov. 9. ‡ "See It Like It Is" (Houston)

Ashland: Appaloosa Rm., Convention Center, Ashland Hills Inn, 2525 Ashland St. (Hwy. 66), 8 p.m., Mon., Nov. 6. ‡ "See It Like It Is" (Houston)

Cave Junction: Methodist Church, 200 Watkins, 7 p.m., Tues., Nov. 7. ‡ "Dare to Care" (Houston)

Portland (First): Northwest Service Center, 1819 N.W. Everett St., 8 p.m., Fri., Nov. 10. ‡ "See It Like It Is" (Houston)

PENNSYLVANIA—Avalon: Church, 317 S. Home Ave., 8 p.m., Thurs., Nov. 9. ‡ "What's Your Greatest Need?" (Alton)

Elkins Park: Church, Church and Stahr Rds., 8 p.m., Mon., Nov. 6. "Let My People Go" (White)

Philadelphia (First): Church, 4012 Walnut St., 8 p.m., Thurs., Nov. 9. ‡ "Is Your Heart on Fire?" (Rogers)

Philadelphia (Fifth): Church, 1915 Pine St., 11 a.m., Sat., Nov. 11. ‡ "Become What You Are!" (Rogers)

Tarentum: Church, Lock St. and Fourth Ave., 8:15 p.m., Tues., Nov. 7. ‡ "God Is Your Provider" (Alton)

SOUTH CAROLINA—Columbia: Church, 1114 Pickens St., 3 p.m., Sat., Nov. 11. ‡ "No, You're Not Trapped!" (Leever)

Spartanburg: Church, 805 Asheville Hwy., 8 p.m., Thurs., Nov. 9. ‡ "Honesty—The Power of Its Deeper Dimension" (Rennie)

TEXAS—Abilene: Church, 1201 S. Pioneer, 8 p.m., Mon., Nov. 6. ‡ "A New View of Prophecy" (Thorneloe)

Harlingen: Church, 401 E. Taylor, 8 p.m., Thurs., Nov. 9. "The Law of Christian Science Healing" (Thorneloe)

Houston (Third): Church, 5516 Almeda Rd., 8 p.m., Tues., Nov. 7. ‡ "A New View of Prophecy" (Thorneloe)

Hurst (First, North Richland Hills): Bell High School Auditorium, 1601 Brown Trl., 3 p.m., Sun., Nov. 5. ‡ "A New View of Prophecy" (Thorneloe)

San Antonio (First): Broadway Theater, 4940 Broadway, 10 a.m., Sat., Nov. 11. "A New View of Prophecy" (Thorneloe)

VIRGINIA—Hampton: Thomas Eaton Jr. High School, Cunningham Dr., 8 p.m., Tues., Nov. 7. ‡ "Let My People Go" (White)

Lynchburg: Church, 2901 Rivermont Ave., 8 p.m., Mon., Nov. 6. ‡ "Quit Conspiring Against Yourself!" (Leever)

Richmond (First): Church, 2201 Monument Ave., 3 p.m., Sun., Nov. 5. ‡ "Honesty—The Power of Its Deeper Dimension" (Rennie)

Virginia Beach: Linkhorn Elementary School, 1413 Laskin Rd., 3 p.m., Sun., Nov. 5. ‡ "Quit Conspiring Against Yourself!" (Leever)

WASHINGTON—Longview: Church, 2116 E. Kessler Blvd., 8 p.m., Thurs., Nov. 2. "Claim Your Real Inheritance" (Tuttle)

Port Angeles: Peninsula College Little Theater, Ennis and Boulevard, 3 p.m., Sat., Nov. 11. ‡ "The Touch of Spirit" (Clarke)

Seattle (First): Church, 16th and E. Denny Way, 8 p.m., Thurs., Nov. 9. ‡ "The Touch of Spirit" (Clarke)

Walla Walla: Church, First and Whitman, 8 p.m., Fri., Nov. 3. ‡ "Claim Your Real Inheritance" (Tuttle)

WISCONSIN—Oconomowoc: Illinois Rm., Olympia Hotel, 1350 Royale Mile Rd., 8 p.m., Mon., Nov. 6. ‡ "Responding to the Word of God" (Anwandter)

Racine: Church, 402 Ninth St., 2 p.m., Sun., Nov. 5. ‡ "Liberation Through Christ" (Anwandter)

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